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THE  
✓ JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσραήλων ἐστίν. JOHN IV. 22.

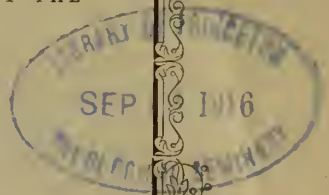
Through your mercy they also may obtain mercy. Rom. xi. 31.

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## NOTICE.

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THE Christian public are informed that Mr. JOHN GRIFFITHS sustains no relation to the Am. Soc. Mel. Con. Jews. This notice is given in answer to inquiries of correspondents.

Cop. Sec.

## THE JEWISH CHRONICLE.

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THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

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## FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

◆ ◆ ◆

**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of \_\_\_\_\_ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

VOL. VIII.]

NEW-YORK, DEC., 1851.

[No. VI.

CONVERSION MISSIONARIES.

(*From the Occident.*)

WE deem it from time to time our duty to warn our readers against having any intercourse whatever, either friendly or otherwise, with those miserable apostate hirelings, who are to be met with in various parts of the country, following their unholy avocation. We have plenty of facts in our possession, to prove the utter worthlessness and love of falsehood which uniformly characterize these men, with scarcely an exception; but we will not bear their name upon our lips, nor consign them to an unenviable immortality: let the name of the wicked perish, we say with the wise King of Israel; even in condemning them, therefore, and their misdeeds, we will not call them by the appellation they bear among their associates—names, by the bye, which were only given them at the time they became strangers to Israel, and rebels to the God of Jacob.

But these men obtrude themselves on the notice of Israelites in every accessible place; they are sent where the teacher of righteousness cannot penetrate, because we have not qualified persons enough to take upon themselves the work of instruction; and even in places where no Jews do dwell, they preach to Christian audiences to incite them to contribute funds to assist them in the wicked work of seducing the unwary, and often poverty-stricken Hebrew. We are not acquainted with the manner in which they approach their victims, although they stately print accounts of their *missionary labor*, as they vainly style their mischievous doings; nor do we believe that they have had any success, even to judge from their own statement, to mislead our people, beyond the open accession of some few foreign adventurers, perhaps especially imported to impose upon the Christian public, with a pretended effectiveness which the circumstances do not warrant. But whether they succeed or not is not now the question; there will be always wicked as well as weak people in the world, and no cause loses any thing by the defection of those who have not strength enough to be faithful. It is, therefore, not fear, we assure these apostates and their abettors, which induces us to write these few lines, but a thorough detestation of them and their deeds, of men who hire themselves out for pay to the enemies of Israel, and of deeds which, if successful, can only lead to the destruction of the spirit, and the loss of souls.

We, however, wish to call the attention of Israelites to one fact, which is, that these sinners are agents of various societies here and in Europe, and that they regularly correspond with the Boards of Managers of these various pseudo-philanthropic institutions, and report to them all they say, hear, and do, and so color their diluted matter, as to give at least the appearance

as though their employers might have hereafter a harvest of souls. Every casual conversation, every unguarded word, any act of politeness, is carefully noted down, and duly reported; and if people only knew that whatever is said or done appears monthly in the New-York *Chronicle*, or London *Intelligence*, or some other organ of the kind, and that, upon the principle "that lions are not painters," the missionaries have always the best of the argument, and fail not to make an impression of some sort, they would assuredly be very cautious what they say to them. Whilst we were at Syracuse, we met with one of these traitors, whom some designated as the *best* apostate they had ever met, as being quiet and unobtrusive, and kind in his feelings towards Israelites. But our friends no doubt forgot that this is precisely the outside appearance which missionaries must assume, to be admitted to an intercourse with believing Jews; and we have no doubt that the phrases "our dear brothers," "our brethren according to the flesh," &c., &c., are a regular portion of such men's mode of speaking. Still did this delinquent son of Jacob make a false statement,—that the contest which the Rev. Dr. Raphall, then at London, and others had about fourteen years ago, with Dr. Alexander Mac Caul and others, resulted in the defeat of the Jewish champions, when the fact, as stated to us by Dr. R., and as he can substantiate by proof, is, that Dr. Mac Caul yielded up the contest, when finding victory hopeless. On an educated Jew it would make no impression that Dr. R., or any other stout defender of Judaism, had been beaten in an argument, had this even been the case, as he would have the right to say that if such a one failed, there are many others who could have replied triumphantly; for truth is not less truth because sophistry has closed the mouth of some of its defenders. But on the ignorant it might have a disagreeable effect, were they told that prominent Jews, who are looked upon as leaders by the others, were unable to frame answers in time of need.

We accordingly tell our friends, Avoid all apostates; the best of them will not shrink from uttering a falsehood, if his cause is thereby promoted. It is their trade to continue their deception, as their whole course, conversion, baptism, preaching, and all, is a series of false disguises. We entreat all to pass them by unnoticed, and to forbid them access to their houses; to receive no presents, books or tracts from them, and to avoid all churches or meetings where these base creatures preach. We lately saw in a New-York paper, that at the baptism of one of this fraternity in Philadelphia, several Israelites were present, and that they were evidently interested. It is true that some were then at church, for we heard it on the day this act of treason took place; but we deny, and so would they all indignantly deny, that they regarded it with the eye of interest. They went there from a foolish and idle curiosity, to see what was going on; but we are certain that they would all have fled the place, as they would shun the plague, had they known that their presence would be reported abroad as proving their satisfaction or sympathy with what was done before their eyes. We fear that some of our brothers are a little *too* liberal. It is well to be kind and charitable to all; but there is no necessity for taking by the hand a man without good principles, or looking on an act of perfidy and wickedness; it is not necessary to be so good and conciliatory; and we shall earn the just contempt of all good Christians, even for appearing, by such extra kindness, *indifferent* to, and tired of, our own faith. Idle curiosity is no excuse for hearing and seeing what we disapprove of, and a little firmness is all that is necessary to shake off, and for ever, the whole host of babbling and eaves-dropping apostates, who are daily more and more enlisted, if we may trust the conversion organs, in spreading the gospel, to use their own words, among the lost sons of Israel.

No respectable Christian gentleman would allow a missionary of another creed to speak disrespectfully of his religion in his presence, and certainly would not admit any such person to his house. Why then will not Israel-

ites too have the same self-respect, and renounce any acquaintance which can only be disgraceful, and avoid a conversation which can be of no practical use? We could tell some anecdotes connected with our own experience, but it is not necessary at present. We may, however, do so another time. Let us only reiterate our warning to Israelites, to shun all who are avowed enemies to our faith, and to have no conversation on subjects of religion, unless they feel themselves strong enough to make a good report, in case the missionaries should be inclined to take notes of what is said before them. It is the best and safest plan to deal with them, and it will tell with good effect upon children, when they see that we detest and cast off those who have forsaken their God.

We write this purposely, that the managers at New-York and London may know what is thought of these men; and we can assure our Jewish readers, that though the *Occident* has but small circulation among the men spoken of, they somehow find out all that we say concerning them. If we are not feared by them, they will at least see that we do not fear them, though, as a watchman, we shall endeavor to keep a vigilant eye on their movements.

The above is an editorial from the *Occident*, edited by Rev. Dr. Leeser, a Jewish Rabbi at Philadelphia. It is what we have been anxiously looking for for a year past. A little less than a year ago, the ironical wish was expressed by the same distinguished Rabbi, "I hope your efforts during the ensuing year to convert the Israelites may be as successful as the past. I suppose you will join in the wish."

The Christian will appreciate the remark when we say that this thrust was aimed at the Christian's God. We rejoice that we have now this welcome evidence that the Rabbi's wish has been realized by Him whom we regard as the "one altogether lovely, and the chief among ten thousand," but stigmatized by Rabbinism as "Jesus of Nazareth." Rabbinism is a little alarmed, and has reason to be, for the noble-minded Jew in this land of liberty begins to feel the weight of its chains and the galling of its manacles, and looks to the hammer of truth to knock them off. We assure our friend that the missionaries and societies ought not to be blamed if we get access to hundreds of Jewish families upon the subject of Christianity, as they come and beg for light and the bread of eternal life. They are tired of husks that are only fit food for swine. They come seeking more substantial food among Christians, and we cannot drive them from our doors; neither can we leave them to perish at their own homes.

We are fully aware that a Jewish Rabbi has no right apprehension of our religious views, feelings or aims. And this is the reason that he attributes the vilest motives to us in our efforts to Christianize Jews, and to those Jews who renounce Judaism and embrace Christianity. There is no doubt in our minds that many Jews who pretend to be Christians are guilty of all kinds of delinquencies, and so they were, so long as they adhered to Judaism; and doubtless there are thousands of Jews whose characters would suffer extremely if tried by the Bible standard of morality. This is the reason that induces us to attempt to Christianize them. We say, "Ye must be born again." There must be a change of feelings, principles and motives, before the acts will be right before God. We can name Jews who have experienced this change, and will challenge the whole Rabbinical col-

lege to find one spot or blemish in their characters. We have no controversy with our Jewish brethren, but with the falsities and fooleries of their present system of religion, which is a vast corruption of the pure and glorious truths taught by Moses and the prophets.

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*To the Editors of the Jewish Chronicle :*

REV. AND DEAR SIR:—The editor of the *Occident* was in the right when he says “that we find out all that they say concerning us.” I am the person whom he stigmatizes as “this delinquent son of Jacob.” Mr. Leeser’s soul was pierced in hearing that *his own* people should give a “good report” of my Christian conduct. All his exertions to convince them that I am their enemy, brought forth the reply that I am the “best friend of the Jewish people.” To all his slanders they opposed the simple conviction of their own mind, that I am their friend, the “best Christian.” What an anguish for a Jewish Rabbi, to feel that the days of the Cuna (see the *Chronicle* for July) and (דָרָם) excommunication have passed! What an enduring failing of eyes for a Rabbi to see that the *Jews* do not care for his “You must fear your Rabbi (ומורא רבך כמוורא שמים) as you fear GOD!” (What a gross insult to the Majesty of heaven!) Alas! those days have gone, never, never to return any more!

But there is one assertion made by the *Occident* which requires a refutation. It very ill becomes a gentleman to accuse of “false statements” in general terms. Mr. Leeser ought at least to have produced some examples, if for no other purpose, to prevent his Jewish brethren from suspecting him of calumny. Every one knows that it is an old trick for a controversialist, when he cannot answer an argument, to cry out, “falsehood, dishonesty,” &c. &c., and call his opponent by some ill-sounding name, and thus to bring him into discredit. When I said to Mr. L. that Dr. Raphall & Co. were defeated in the discussions with Dr. McCaul, Alexander Richardson, &c., I offered to give him *evidence*; but I suppose evidence is quite foreign to the mind of a Rabbi as well as to the Popish Inquisition.

The evidences I offered to produce were *twofold*. First, I told him that I was ready to meet *him* on his own ground, and to *prove* that modern Judaism is a libellous caricature of the holy religion of Moses and the Prophets; that the Talmud is a foul imposition on the too easy faith of *my* Jewish brethren; that the Rabbins were the chief agents in bringing upon my unhappy nation the derisions, oppressions, spoliations, and proscriptions, which have hunted unhappy Israel as the blood-hound tracks his prey. Let Mr. Leeser dare to descend from generalities to the details of the Talmud, and the fate of modern Judaism is decided. He will himself become one of the “apostates.”

Second, that I may not appear to deal merely in assertions, I shall give *a few* specimens from the discussions between Dr. McCaul and Dr. Raphall, and let the public judge whether I have said a falsehood. My extracts are taken from “Questions and Answers.” “Questions for the Consideration of our Jewish Brethren,” by Dr. McCaul:

"1. When Messiah comes, how will he prove to the Jews that he is the son of David?" No answer.

"2. What are the tokens given in the Old Testament whereby the Messiah may be recognized?" No answer.

"3. Will the Messiah acknowledge the authority of the Talmud and traditional law, or will he reject it?"

"4. If he reject the authority of the Talmud, how will he prove to the Rabbinical Jews, who form the great bulk of the nation in every part of the world, that he is the Messiah?"

"5. Have the Rabbinical Jews who acknowledge the Divine authority of the traditional law, and the enlightened Jews who deny its Divine authority and reject its yoke, one and the same religion, or have they two different religions, or is one party involved in serious error?"

"8. When Messiah comes, will he come in glory, as described in Daniel vii., or will he come poor, and riding on an ass? Zech. ix.

"9. Will the Jews be able to recognize him as soon as he comes, or will they be in doubt at first?"

"10. The prophet Isaiah (iii. 5) describes a time of universal peace. The prophet Zechariah (x. 5, 7) describes a time of great war, when Judah and Ephraim shall tread down their enemies in the streets. And Rabbi David Kimchi explains both of the days of Messiah. How is it possible that there should be great war and universal peace at the same time?"

"11. A universal kingdom is promised to Messiah. (Psalm lxxii.; Dan. vii. 14.) Is he to receive this universal dominion immediately at his coming, or is his dominion to be extended gradually, first to one nation and then to another, until all acknowledge his sovereignty?"

"12. According to Isaiah xi. 2, Messiah is to be a prophet. Will he be greater or inferior to Moses?"

To all these important questions no reply is given, (at least I have seen none;) but to the 15th question an answer was given.

"*Question 15.* Our Jewish brethren declare that it is 'one of their commands delivered to them by their religion, that they should *respect* the religious belief of other men.' Where is this command written? Is it in the Old Testament, or in the Rabbinical writings, or in the prayer of the Synagogue?"

*Reply, by Dr. Raphall & Co.*

"Exodus xxii. 28: 'Thou shalt not revile the gods.' But in verse 20, same chapter, 'He that sacrificeth unto any god save the Lord only, he shall be utterly destroyed.' Both these injunctions are addressed to the children of Israel, and plainly lay down that, though they are forbidden to worship any other god but *their God*, yet are they forbid from reviling the gods of other nations." March 31, 1834.

*Dr. McCaul's remarks on this reply.*

"The above reply is utterly unsatisfactory:

"1. Because the interpretation is inconsistent with the rest of the verse, 'Thou shalt not revile the gods, nor curse the ruler of thy people.'

"2. This interpretation contradicts the express and reiterated commands of Moses: 'Ye shall overthrow their altars and break their pillars, and burn their groves with fire,' &c., &c. Deut. xii. 3; compare vii. 5, and Exod. viii. 26, and xxxiv. 13.

"3. Because this interpretation of Exodus xxii. 28 is, as far as we know, perfectly new; was never heard of before; but now appears to have been invented for that purpose. We find it not in the most esteemed Jewish commentators.

"4. It contradicts not only the opinions of the most celebrated Jewish commentators, but the authority of the *Synagogue prayers* and the *Jewish criminal law*. In the prayer for the feast of Pentecost, (שבויעות) this verse of Exod. xxii. 28 is twice alluded to. The first time it is applied, not to the gods of the nations, but to the God of Israel: אה שם הכיחור שלא לקלל, 'Not to blaspheme God's peculiar name.' The second time it is applied to the reviling of judges or rulers: צואה כל קללה חרש שופט ונשיא, 'The command not to curse the deaf judge or ruler.' The Jewish criminal law, as expounded by Maimonides in the *Gad Hachzakah*, makes the same two applications of this passage. In *Hilhoth Accun*, he applies this passage to the *God of Israel*, in the case of the blasphemers, &c., &c.

"5. This reply is altogether unsatisfactory, because every body knows that in the Jewish religion there are six hundred and thirteen commandments. When, therefore, a Jew speaks of the commandments of his religion, he speaks of commandments all ready numbered to his hand, to any one of which reference can be made in a moment. There is no such reply. The question, therefore, is still unanswered. The place where this commandment of the Jewish religion is given has not yet been found."

Dr. McCaul has not "yielded up the contest because victory was hopeless." Every sensible man who reads the learned Doctor's publications acknowledges that his arguments are all unanswerable. In the eyes of the wise and learned, Dr. McCaul was the victor.

In conclusion I will say: Watchman Leaser, (for so he calls himself,) your endeavors will prove in vain. I enjoy still at Syracuse, in spite of your efforts against me, confidence and respect. We have indeed been compared to a "drop of water;" but the drop of water drops *so long, until it wears out the stone*. If spared, I trust to give some historical facts of the rise and progress of modern Judaism, which I hope will be a help to thousands of my Jewish brethren. You know or ought to know that five parts out of six do not think with you. But I will tell you how you may reconcile them: Give them the pure, unadulterated Word of God; tell them to consider their doings; consider *your* ways; do not proclaim peace when there is no peace. You call yourself Watchman. Well, the duty of the watchman is to give warning to sinners of their misery by reason of sin and unbelief; and if you neglect this duty, "their blood will be upon your head." Ezek. xxxiii. 7. That you and all Israel may soon appreciate the value of the Sun of Righteousness, is the constant prayer of the

MISSIONARY AT SYRACUSE.



*From the Presbyterian.*

### LETTER FROM JERUSALEM.

MR. KRAUS, the writer of the following letter, recently received by a gentleman in Philadelphia, is a German of considerable learning. Although not a Jew himself, his heart is full of zeal for the restoration of that interesting people, and he is willing and ready to devote his life to their service:—

With regard to procuring land for agricultural purposes, I will state to you only this fact: A German lately bought near Jaffa five hundred and forty thousand square feet (between twelve and thirteen acres) of the best land imaginable, of which one sixth is in excellent garden culture, for fifteen thousand piastres, or about two hundred dollars of our money. Unimproved, the same quantity of land might be bought for one third of the above-mentioned price. A foreigner cannot as yet buy land in his own name, but must use the name of a Rayah who is a subject of the Sultan.

At four o'clock P.M. I left Jaffa for Jerusalem on horseback, while another horse carried my baggage. A Jew and several Arabs were my companions through the charming plain of Sharon. At sunset we arrived at Ramleh, (Arimathæa,) where we rested a few hours, before continuing our journey over the mountains of Judea. Travelling through the night, we came next morning, at the rising of the sun, to the place which formerly was called Emmaus, where we took our breakfast under the shade of a grape-vine. After a few hours' ride over the mountainous road, we beheld the city of the great King—the beloved city, Jerusalem.

On the first day of May I entered the Holy City, proceeding at once to the house of John Meshullam, where I was welcomed with demonstrations of joy, as an old acquaintance.

After resting a day or two, and receiving the visits of some kind friends, Mr. H. conducted me to the Protestant church on Mount Zion, where they had just erected an organ, which is played during Divine service by the lady of the British Consul. There I was met in a kind manner by the far-famed Mr. Nicolayson.

Soon after I made some excursions from the city, and I will describe to you, in a few lines, the extent of my journey. You may accompany me out of the Damascus gate, and in an easterly direction, toward Mount Olivet, through the garden of Gethsemane, along the brook of Kedron. We pass by the monument of Absalom, and by the sepulchres of the prophets and the graveyards of the Jews, at the head of the valley of Jehoshaphat. Proceeding thence to the south, and ascending to Zion's gate, we come to the sepulchre of David, the king. From this place we look down upon and through the wonderful valley of Jehoshaphat, and our eye rests with astonishment on the surface of the Dead Sea. Beyond, we behold the mountains of Moab, where once the hosts of Israel, with Moses, their faithful leader, marched up to possess the land of promise, from whence also Moses was favored to behold the inheritance of the people of God. Southward from Mount Zion, two leagues distant, is Bethlehem, the city of David, where our Lord was born, and where the wise men from the east and shepherds worshipped him; and where also Jerome performed that great work, the translation of the Holy Scriptures from the Hebrew and Greek into the Latin language. Standing here, meditating on the scenes before us, we may well exclaim, "Holy here is every spot, where Christ and his disciples trod." Thence, as we proceed on in a northwesterly direction from the city, we pass the upper end of the valley of Hinnom and the Jaffa gate; thence we

walk over a hill on the north side, and arrive again at the Damascus gate. We have now finished our journey around the city.

The next Sabbath I met some Jewish friends, and conversed freely with them. Mr. S. H. gave me some valuable information. Among other things I was informed that lately Mr. Rothschild, from Paris, had been here; that he had given liberally to the poor Jews, besides a considerable sum for the erection of a school. Mr. Rothschild stayed sixteen days with Meshullam, whose hotel, last winter, was especially resorted to by the various travellers from America, England, and Germany, and likewise by a princess from Holland, with a large retinue. Mr. Meshullam has now given up his hotel in Jerusalem, intending to live in future in Artos with his family, and to follow agriculture. Last week, in company with a Jew by the name of Mordecai, I paid a visit to Artos, where I was delighted with the scenery. The water is excellent, and in great abundance; so much so, that all the gardens there can be sufficiently watered. Now is just the time of harvest. Wheat looks very promising, and has grown in some places to the height of a tall man. Never in my life, and in no other country, have I seen such beautiful grain. The fig-trees bear a rich crop, and the fruit is nearly ripe. Garden vegetables grow luxuriantly in this fertile soil.

Artos is in the valley where Solomon's well and Solomon's pools are situated, from which pools "Solomon watered the grove of green trees!" At the present time even, the water is conducted through aqueducts to Mount Moriah. These pools are richly supplied with water, and produce on the traveller in the mountains of Judea a most refreshing and comfortable effect.

Mr. Meshullam is in the temporary possession of land sufficient to support comfortably a number of families, if they would only enter into his views, and assist him in his praiseworthy plan of colonization. The land he has not bought from the Arabs, but has taken it from them on a lease. He knows quite well how to treat the Arabs. They look upon him as a consul, and respect him as their friend. Yearly the Bedouins come here with their flocks, to water them at the fresh and healthy waters of the place. Mr. Meshullam is a man of enterprise, but the work in which he is engaged is as arduous as it is great. It is his ardent desire that some pious families who are humble and truly self-sacrificing would come over and assist him in his colony, in which he has made so promising a beginning, and share with him also the blessings of the Lord. Without doubt it is a most useful work, and well worthy of the prayers and assistance of all the lovers of Zion. He hopes to get the right kind of assistance from America—the right kind of men. Men who love the Jews would prove a blessing, whereas visionary people would be a burden. On various occasions Meshullam expressed to me his strong desire to visit the United States, in order to excite the friends of Zion to action—especially to colonize Palestine. You will be able to sympathize with Meshullam, as you have long prayed for the restoration of Israel to their land; and we who believe in God's promises concerning this land, and who take heed of the momentous signs of the times in which we live, surely cannot overlook, as one of the signs of the latter days, the fact that the Arabs, the long and undisturbed possessors of Palestine, are now so favorably disposed towards the Franks, and that the prejudiced Mohammedans now entertain more kindly feelings towards those Christians who come to the Holy Land.

Yes, the time is at hand when the Lord shall favor Zion again. The land is peculiarly blessed again; but as the Lord is pleased to act by means also, devoted people and pecuniary means are very much needed at present. The present inhabitants are exceedingly ignorant of agricultural employments. They are in want of the most necessary implements of husbandry, and in general they are very poor. But it is written that the Gentiles shall bring their glory to Jerusalem! The exhortation which the Apostle Paul once

made to the churches of old, to administer to the wants of the saints, is, as I believe, as necessary now, and even more so, than it was in the days of Paul. The poor people there would be happy indeed, if they could be favored with the old clothes, boots, and shoes which in the United States are generally thrown away, as boots and shoes command here a very high price.

Ask some of your numerous friends for some old clothing, shoes, muslins, calicoes, &c., for any of these things would be of great use to these poor people. Such kindness and care from us would often reach their hearts (as I know from experience) when a sermon would not. Agricultural implements and seeds are much wanted here. If you could send me such things, I might benefit many families with whom I am acquainted. But above all, we cherish the hope that the Lord will bring devoted and efficient laborers over here, to help to colonize and Christianize this land, and preach Christ, by works and conversation, to the poor and ignorant. Oh! great is the affliction of Joseph; my heart is moved within me when I look at the desolation of Zion, and when I behold the miserable condition of the inhabitants, and reflect on the apathy and coldness of those who call themselves Christ's followers.

"Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer."

The Rev. Dr. Barclay, of Virginia, U. S., is laboring also here at present. He preaches the gospel to a small congregation, meeting in his house in Jerusalem, disseminating primitive Christianity. Several times I have met with them. Dr. Barclay intends likewise, as I am informed, to procure a farm, and to unite, according to our plans, preaching and teaching with agriculture.

I have also met several times with Bishop G., and was likewise very much pleased with him.

Meshullam wants me to stay with him at Artos, and teach in his family; but as he has a large family to support, (seven children,) of which the oldest is twenty years of age, and the youngest fifteen months old, I feel a delicacy in accepting the invitation. And besides, I do not see my way quite clear yet. The poor are so many, and especially the poor Jews are so attached to me, that I could have labor enough amongst them, if I had means enough to support me here. Although my wants are but few, as you know, and as I by grace have learned to suit myself to circumstances, yet it is not right that I should be left without a single para. You knew the state of my finances before I left the United States. I had only a few dollars besides what was given me by you, and by your exertions. I economized as much as possible, and thus, by God's blessing, I had just enough to reach this city. The Lord my Master, who has made me willing to forsake all to follow and to serve him, knows all my desires and my wants, and he will not forsake him who has faith to follow him, and filial confidence in his loving-kindness.

A Christian from the Jews, Jacob Goldenstein, desires me to mention his name and his case to the friends of Zion in the United States. His daughter and his son-in-law, with several children, who live in Germany, wish to join him here, if they had means to do so. Another young convert who visits me daily, by the name of Simon Peter Frankle, is likewise worthy of assistance. Our kind friend Christian Hanser is now married to a converted Jewess; he was baptized lately in the pool of Siloah, and is one of Dr. Barclay's congregation. The four German brethren, Baldensperger, Muller, Palmer, and Shick, who were sent here and maintained by Mr.

Spills from Basil, are working at their trades, and exert a very good influence by their Christian behavior. The other Germans who were once at Artos with Mr. Meslullam are also, I am happy to state, quite worthy people. It is greatly to be regretted that they had to leave Artos; they are experienced farmers, sober and industrious, but their means were too scanty.

J. F. KRAUS.

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## PESTH.

EXTRACT LETTER—REV. MR. WINGATE.

### *Difficulties and perils of the Mission.*

In all the departments of evangelistic labor in connection with the mission, thanks to the all-prevailing intercession of the great High Priest and King of Zion, we can record progress—progress, too, amidst increasing difficulties, arising chiefly from the jealousy of a Government, itself surrounded by unparalleled perplexities, and aggravated by the indefinite duration of martial law throughout Hungary and Transylvania. During such a state of things, it is impossible to say when you are transgressing a law, the exposition and administration of which depend solely on the view taken of both by the official with whom your special case may bring you in contact.

During the past six months, scarce a month, sometimes not a week, passes over our heads without our “trembling for the ark of God.” The writer, and afterwards Mr. Saphir, have undergone examinations before the head of the secret police, all of which are reduced to writing. Silence, as usual, is preserved as to their design. You know already that in the beginning of the year our quiet and inoffensive Hungarian teacher was roused from his bed by the captain of police and five *gens-d’armes*, dragged to prison, and all his papers sealed up. At the end of five days and nights, the case was dismissed *simpliciter*, the judge remarking, “It was a mistake.” To his demand for the name of his accuser, no reply was given. We have been denounced more than once as people dangerous to the Government; latterly, as in correspondence with the “London Socialists.” Hitherto, however, our public character has been such that the *highest* officials have *refused* to proceed to any public inquiry. The ordinances of public worship, the school, and the circulation of the Bible, have all in turn been the subject of suspicion and investigation, and we have had our share of “fears within and fightings without.” Still, however, the “door is open, and no man has yet been able to shut it.” The struggle for Christ’s rights and liberties in which the national Protestant churches have since the war been involved, and our known influences and sympathy with them, have, too, as much as any thing else, tended to shake men in power in their opinion of the propriety of leaving us to labor unmolested in the only work which can tend to consolidate the framework of society, however convulsed that social fabric may be.

All the British tourists or friends who have visited us during the summer have experienced the greatest difficulty in getting through the Vienna passport office. If permitted, the very shortest leave is granted, in many cases not allowed to spend above a *single day* in Pesth, and not allowed to travel into Hungary! All this, too, although provided with “Foreign Office passports,” and every thing *en règle*. We are made now very much to feel that we are proclaiming the gospel in a vast prison, whose doors may be speedily closed against us, and the inmates of which are deprived of all courage and power to dispose either of themselves or of others. Where grace appears, it is fettered in its development on every side. The Church, the press, the school are all painfully conscious of their social incarceration. The Protestant and Roman Catholic population almost equally tremble at the ascend-

ency of an "ultramontane Papacy," and shudder at the coming events, the shadows of which are already before them.

For many months the heavens have been thus dark and portentous; meanwhile, we have been as usual engaged, directly and indirectly, endeavoring, as the Lord gave opportunity, to lead sinners to "the obedience of faith in the Lord Jesus Christ." The means—the preaching of the gospel publicly and privately, the instruction of the young, and the evangelistic circulation of the Holy Scriptures.

### *Deeply interesting Cases.*

The German congregations have increased considerably. At some services peculiar attention and solemnity have been observed. Recently, such a storm of thunder, lightning and rain took place at the hour of assembling, that only *two* females were in the Church. The *one* was a most exemplary Christian, (once a Jewess,) the wife of the colporteur, Dr. G.; the *other* unknown by name, though generally present every Lord's day. On leaving after sermon, the stranger, induced by the singularity of exertion which had brought them both to church in such weather, ventured to address Mrs. G., and opened her heart with a narrative of her spiritual history. "I was long," said she, "a member of the Lutheran Church, but, like many, indifferent at heart. Since attending the ministrations here, I became about a year ago awakened to the reality of vital religion. As a convinced sinner, I have found peace of conscience and joy in the Holy Ghost, in a firm and abiding confidence in the merits of my Redeemer. Nor have I been inactive in making known the blessing of true religion to others." (We have often observed her moved to tears during the proclamation of the gospel.) "I have spoken much," she continued, "with a lady of my acquaintance, the wife of an Austrian official in Buda, on the subject of 'the great salvation.' I told her the edification I had received here, and brought her several times with me to church, although both she and the whole family are Roman Catholics. She soon determined to read the Bible for herself, and having procured a copy, has read it daily, with many earnest supplications for the teaching of God's Spirit to enable her to understand it, and to feel the power of its soul-invigorating truths. Daily she assembled her children around her, prayed with and read the Bible to them, but always in secret, dreading the consequences if the matter should become known to her husband. One day, however, he came home unexpectedly, and surprised her at her usual occupation. 'What book is that?' said he, seizing the volume in her hand. 'It is the Bible, my dear; the Word of God,' she meekly replied. 'No such book shall be read in my house, I command you,' and at the same time he dashed the sacred volume on the floor, and stamped on it with his foot. After speaking a great deal more, much enraged, although generally an affectionate husband, he went away, she in vain endeavoring to pacify him and to convince him it was their duty as well as privilege to read and search the Scriptures. Notwithstanding this trial of her faith, she persevered for several months as heretofore, reading and praying, her eldest son often coming and asking his mother to read the Bible to him. The husband at various times expostulated with her; at length he ceased, as if he thought it useless to offer further resistance. One day lately he came in and found his wife alone. 'I have observed, my dear,' said he, 'how patiently and meekly you have borne my anger, while endeavoring to oppose your religious convictions. I have seen the peace and consolation you have found in your faith; come, let us in future read the Bible *together*; for I feel a book which produces such blessed effects can be no other than the Word of God.'" The substance of this narrative was related to me by Mrs. G. on the following day, and you may

believe we felt constrained to render thanks to the God of all comfort for this new testimony to the power of his grace in the heart of sinners.

Another Roman Catholic, who has been a regular attendant on Divine worship for some time, has been awakened to a deep sense of the preciousness of an interest in Christ, and has signified her intention forthwith to renounce the errors of Popery.

A third case is that of a Hungarian artist, who has sent a very beautiful work of art in silver to the London Exhibition. He is about sixty years of age, a Protestant, and has attended ordinances occasionally for years, particularly the English service. He understands our language, and latterly is most regular in attendance. A few years ago, as he himself informed us, he was an Infidel, then a Deist; gradually the realities of revelation broke in upon his mind, and during the last two years he has been occupied in preparing a Hungarian work for the press, (at least a good large octavo volume,) bearing for its title, "The Process of Conviction in the Author's Mind from Infidelity to a firm Belief in Natural and Revealed Religion." It is written with perspicuity and great originality of conception.

*Public Examination of the School in the Presence of a Government Inspector.*

The annual examination of the school took place recently. By an edict of the Austrian Minister of Instruction, all education is subjected to Government inspection; the Protestant Church schools having Protestant inspectors, while the Roman Catholic schools and all private institutions are under the superintendence of Roman Catholic inspectors. This edict placed us in some perplexity. We at last decided that, acknowledging the *right* of a Government to acquaint itself by inspectors with educational institutions, we should invite the Protestant inspector to preside at our examination. This duty he undertook, and performed it with judgment and great affability. This was our *first* perfectly *public* examination, and as so many calumnies were circulating against us, we were not sorry that an *official report* should disabuse the minds of the authorities of all suspicions of our object.

The youngest class (ten months under instruction) was generally able to read German with distinctness, knew a little Hungarian, could write partially, and was acquainted with the elements of arithmetic, in addition to their religious instruction, which combined Scripture narratives from the Old and New Testament with elementary catechetical instruction.

The second class (two years in school) was examined in reading in the German, Hungarian and Hebrew languages, in writing, arithmetic and natural history. Their religious examination comprised the Shorter Catechism, translated into German, Bible history, Old and New Testament, proofs of the Messiahship of Jesus, with a great variety of the most approved German Christian hymns.

The third class (three years and upwards in school) displayed most satisfactory attainments in geography, German composition, arithmetic, elements of physics, and natural history, together with great ease and fluency in German, Hungarian and Hebrew. Their religious instruction was brought to a higher point than the second class.

*Favorable Results of the Examination.*

The whole appearance was most gratifying. In religion, geography, reading, and arithmetic, their attainments peculiarly delighted the inspector, who gave us five hours each day of his time for two successive days. Several of the Protestant ministers attended, with many of the Jewish parents. The impression made on the Israelitish community has again been favorable. 150 new pupils, almost entirely Jewish boys and girls, have been enrolled. The catalogue already contains 320 names. We are again com-

pelled to add one third to the school premises, which just one year ago were enlarged to *double* their former size.

*The School obliged to be connected pro formá with the Helvetic Reformed Church.*

Notwithstanding the favorable report of the inspector, we find the school is in great danger of being put down. It appears the *letter* of the law grants the right to the Roman Catholic Inspector to superintend *all private* seminaries. In order to avoid being placed under such control, which would soon result in the breaking up of the institution, we have, after prayer and deliberation, accepted the offer of the Helvetic Reformed Church of Hungary, through their congregation in Pesth, presided over by a zealous servant of Christ, the Rev. P. T., to annex it by a formal deed to this congregation, by which deed it became legally a school of the Protestant Hungarian Church, and will enjoy all the rights and privileges enjoyed by that body. We need not add that this is done *pro formá*, and that our inspection and the tuition of the school remain *in statu quo*.

*Colporteurs—their Success—Large Circulation of Sacred Scriptures—Opposition to the Bible.*

This letter, already longer than I intended, should also embrace some narrative of the proceedings of our active and untiring colporteurs, but the subject would require a letter for itself. My brother, Mr. Smith, may probably take it up in our next. Suffice it to add, that whereas they had distributed 4000 copies last year, they have already sold, during the last six months, at least, I suppose, 8000 copies. The *New Testament* is in the hands of many Jews in all parts of Hungary. We regret to say, however, the "Pesth Bible Repository" has been *closed* by the *police*, and its transactions are under the consideration of a *court-martial*. This depot is supported by the London Bible Society. The charge is, as usual, a political one—that political pamphlets were introduced in the Bible boxes. Nothing can be more unfounded. Indeed, it is well known throughout the Continent that the agents of the London Bible Society dare not sell so much as a religious tract, not to speak of a political publication. They dare dispose of nothing but the Bible. The Baptists in Vienna, numbering, we believe, about thirty, were some time ago carried off to prison, the police coming upon them while praying and reading the Scriptures. They have since been banished Vienna. Dr. B., of the medical profession, a converted Israelite, who happened to be present, although not a Baptist, has also been ordered to quit, although practising fifteen years in Vienna with considerable success.

May the Lord stir up the hearts of His children to help us with their prayers, asking for us wisdom and faithfulness in these times of trial!

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AMSTERDAM.

LETTER FROM REV. MR. SCHWARTZ.—INTERESTING CASES.

In one of my last letters I wrote you that a Jewish father had come here with his four children from Arnheim, as he had to suffer much from the Jews of that place, yea, from his own grown-up sons, because of his leaning towards Christianity. Notwithstanding all the promises and threats of the Jews, the man remained steadfast. He was a strict Talmudic Jew; kept the law as well as he could, and would not give up any of the rabbinical ceremonies till he was made free from the rabbinical yoke by the Lord himself. All the brethren here being convinced with myself of the uprightness of the man, and that he had really been taught by the Spirit himself, and

had been found by his Saviour, I baptized him, with his four children, on the 4th of May, after my usual service; and hitherto we have reason to believe that he will walk worthy of his high calling, and bring up his children, with whom he daily reads and prays much, in the fear of the Lord. The four grown-up children are still bigoted Jews. Do pray that they also may be converted unto the Lord, and that grace may be given to the father so to walk as to glorify God by his works, and to overcome the stubbornness of his children.

At the same time I wrote you of two Jewish girls that I had baptized in a Magdalene institute. One of these poor creatures entreated us to look out for her mother, who was sixty-three years old, and was still a Jewess. One of the kind Christian ladies here, who assist me in every way when ever their help is required, sought and found her, and we soon learned that she belonged to a very respectable Jewish family in Amsterdam; but since the death of the husband, her three daughters had fallen deep, very deep. From the beginning, the poor old mother was ready to hear the truths of the Scriptures. She delighted in the Word of God, and was deeply impressed when she was present at the baptism of one of her daughters in that institute. She has got very regular and very good instruction by some of the ladies, and with child-like simplicity she applied to her own heart all she heard or read in the Word of God. She felt heavy laden, because of the evil conduct of her daughters, and again and again acknowledged that it was her fault and her sin; for if she had given a more religious education to them, they would never have sunk so low. She would not believe, for some time, that she should be forgiven, and that even she, who had not thought much of the Lord all the sixty-three years of her life, should still be received by the Lord. Never in my life have I witnessed such a strong and overwhelming sense of gratitude, that she, even she, should not be rejected by her Saviour. We all were convinced that the Lord had opened her heart, and on Sunday, the 15th of June, she was baptized by me, with two children, three years old, of these poor girls; on which occasion I preached before a great Christian congregation, and about thirty Jews, who behaved very well, on Acts xvi. 14, 15. Yes, He receives sinners, poor sinners, and eateth with them. It has seemed, and does still seem good in His sight, to hide these things from the wise and prudent, and to reveal them unto babes. Where are the wise? Where are the prudent? Where is the scribe? God has made foolish the wisdom of the world. It has pleased Him, by the foolishness of preaching, to save them that believe, that no flesh should glory in His presence. I shall say no more, for sure I am that you will agree with me, that we have much reason to thank God for the great things He has wrought among us. Sure I am that many of our friends will feel stirred up to ask for still greater blessings on your mission in Amsterdam, and your missionary in that place. We really do want your prayers in our own behalf. Sure I am that you will not forget this Jewish man, nor this Jewish woman, with all the children. They must work very hard to gain their livelihood, and they are quite ready to do it. Do pray that they may be kept blameless, and honor their God, even in the midst of those that speak of them as of evil-doers.—*Home and For. Miss. Rec., (Free Church of Scotland.)*

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RUSSIA AND POLAND.—The Emperor has issued two ukases, which materially affect the Jews. By the former, which refers to the recruiting system, the ukase commands that, if the number be not completed within the given time, three Jews over and above the one that is wanting shall be forcibly levied in that community. By the second ukase, those Jewish communities which have not paid the tax imposed upon them, shall give up an adult Jew from their own community for every 2,000 roubles which are not paid if the taxes are in arrears.—*Lon. Jew. Chron.*



# Missionary Intelligence.

## VIRGINIA MISSION.

REV. A. BLOCK TO THE CORRESPONDING SECRETARY.

RICHMOND, October 24, 1851.

REV. AND DEAR SIR:—Knowing your affectionate solicitude for Israel's permanent good, I would certainly have sent you a communication at an earlier date, had not the accumulation of a certain class of duties, which are incumbent upon, and must needs be discharged by one who enters a new field of labor, prevented me from doing so. I refer to the visiting of ministers and lay members of Christian churches, whose prayerful and scriptural interest in our work is so indispensable to success, and introducing myself to those of my kinsmen who are accessible to the teacher of a new doctrine.

These duties have, in reliance on Divine grace, been fulfilled to the best of his ability by your missionary; and with a thankful heart, even for a day of small things, I can now raise the note of praise to Israel's God for the encouragement I have met with, both among Jews and Christians.

Among the latter, there are some few who feel for the poor Jew, and look prayerfully forward to the day when, in addition to the civil liberties secured for him in this blessed country, he shall, through the instrumentality of American Christians, enjoy that liberty with which Christ alone can make his people free. Among the former, one cannot fail to see that they do in a great measure share in the excitement which prevails among the Jewish people as a religious body, and divides them both on this continent and that of Europe. There are not a few among them here who have shaken off the fetters of Rabbinism, which for no less than sixteen centuries bound down the Jewish conscience. These are certainly not in a state of calm. They are looking for something, they know not what. They are without fixed principles; and unless God in his mercy interposes and shows them the true philosophy, the true hope of their nation, I fear that that which they call enlightenment (*Aufklärung*) will hurry them onward, until they plunge headlong into the yawning gulf of infidelity. They being too wise in their own conceits "to receive the kingdom of God as a little child," I am very careful not to encourage lengthened controversies, or rather try to avoid "foolish and profane questions," but give the more heed to "exhortation and doctrine," and prayer to our Father in heaven to magnify the freeness of His grace, by turning them, in despite of themselves, to the refuge set before them in the gospel. The other class, the so-called orthodox, still duped by Rabbinism,—that Jewish Popery,—are, as in all the places of their dispersion, exemplarily self-righteous, and not alive to the truth that "by the deeds of the law shall no flesh be justified," "do not submit to the righteousness which is of God by faith." Yet these are by far the best of the two to be dealt with, since they are more easily led to that which forms the common platform both for Jews and Christians, even the "more sure word of prophecy," which holy men of old wrote as they were moved by the Holy Ghost.

I have thus tried to give you a bird's-eye view of the general religious, or rather irreligious character of the people with whom I come in daily contact, and the nature of my work among them.

The field, as you see, presents a dreary, desert-like aspect; yet, as if to

encourage the laborer who "goeth forth and weepeth, bearing precious seed," his eye is allowed to meet ever and anon a green oasis, as an earnest of the Carmel into which a gracious Omnipotence can convert it. There are here and there some, who begin to see the excesses to which they have gone, and retrace their steps, do not spurn at divine truth, and seem open to conviction; and we may yet see them, by the agency of the Holy Spirit, thus far courted by compliance, the distinguished recipients of the light of the knowledge of the glory of God in the face of Christ Jesus.

I shall soon have the opportunity of lecturing before the "Ladies' Jews' Society," on the Jewish subject. There is great want of interest in our work, owing to want of information and a right sense of duty on the part of Christians to those to whom, under God, they owe so much. I shall try to do all that in me lies to win their affections for the people of our mutual solicitude, and secure their coöperation and prayers.

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RICHMOND, NOV. 8, 1851.

It affords me much pleasure to be at leisure to send you, in compliance with your request, so soon another communication from this "valley of vision." I continue, by the blessing of God, well for well-doing. My work multiplies daily in proportion as the circle of my Jewish acquaintances—families and individuals—increases in number, and the arduousness of my work is of course commensurate with the multiplicity of my engagements.

I have succeeded, by the help of God, to gain the serious attention of many, and in some cases, their affection and confidence, who at first, alas! like others at present, paid but little attention, and showed no signs of humble teachableness, so desirable a trait of character in him whose iron prejudices are to be broken through, and who is to be won to Christ. With gratitude to the God of all grace, you will recognize as I do in this happy circumstance—this change for the better—the first movings of his Holy Spirit upon the chaos of their corrupt hearts, when I tell you that my presence was any thing but welcome, and my testimony ever gainsaid, during my first visits among them. The slumberer has at last been roused to attention, and the supercilious critic has been taught humility, and that by no other agent than God's Spirit himself, in his strivings to guide them into all truth. Would to God that, while these dry bones are beginning to collect marrow, Christians, while not unwilling to give of their substance in aid of Jewish missions, were more alive to the important duty of praying for the Jews! Something may be done towards fulfilling this duty in private, and at the family altars of such as are noiselessly "sighing and crying for Jerusalem;" but, alas! in the pulpit, while pleas are urged before the throne of grace for every species of sinner, the unhappy Jew—the chief of sinners—is never thought of; "Jerusalem never comes into their minds!" Let it be then our prayer, that among the many obligations under which Christians are laid to the Jews, and of which they must be conscious, with the good Book before them, they may soon become alive also to the fact, that *they* are now reaping the benefits of *Jewish* prayers, such as the 67th Psalm, Canticles viii. 8, and bestir themselves to plead mightily with God, that he would "arise and have mercy upon Zion." I know this want of prayerful sympathy on behalf of the people of our solicitude causes not less "great heaviness and continual sorrow of heart" to you than it does to me; and if so, why, with the columns of the *Jewish Chronicle* so emphatically at your disposal, do you not sound a *reveillé* in the ears of Christians—the world's intercessors—and especially of Christian ministers, whose business it is, or ought to be, "to weep between the porch and the altar?" Oh for a time of refreshing from the presence of the Lord both upon Jew and Christian!

I wrote, since my arrival in this city, many letters to some of my Jewish brethren, partakers of like precious faith with ourselves, and my heart was

cheered with replies containing intelligence of deep interest; especially brother Levy's communications are of a very encouraging character. I love this interchange of thought between brethren, laborers together with God; and while it strengthens our hands and encourages our hearts, I hope it may tend to our mutual edification.

I glanced at the October number of the *Jewish Chronicle*, and found, to my heart's content, that dear brother Steiner is continuing to do valiantly by the help of the God of hosts. With me it continues a day of small things. Arduous toil, bitter disappointments, heavy trials, little fruit! Assist me, then, dear brother, in the prayer of faith; and "hoping for what we see not," may we repose with confidence upon God, whose we are and whom we serve, and not growing weary in well-doing, we shall assuredly reap, if we faint not.

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### MR. BONHOMME'S JOURNAL FOR OCTOBER.

PHILADELPHIA, Nov. 5, 1851.

DURING the past month, Providence has been smiling upon my labors among the children of Israel in this field. In several instances I have been enabled to visit some of the afflicted and poor of Abraham's children, and was able to relieve them from their wants.

I have visited two female Israelites in the Eastern Penitentiary, where I spent about half an hour in preaching the gospel to them. I left with them eighty-four pages of tracts, a German prayer-book, and likewise prayed with them. They seemed to be much affected by hearing the truth, and were grateful for my visit. They seem to be intelligent; they read the Prophecies and New Testament in a German Bible. I promised to visit them soon again.

Among my visits in the city I have found one Israelite of family who told me he was fully convinced of the truth that Jesus Christ was the Messiah; but his wife wished him to wait before coming out publicly until his children are grown. It is about two years and some months since I first became acquainted with this Israelite, when I gave him the first instructions, and tracts to read, and last year I gave him a German Bible and Testament.

I met a young Israelite on the Jewish Sabbath-day in South street, while I was addressing several Jews and Jewesses on the sidewalk. He walked with me afterward, and asked me whether I believed in Christ as the Messiah. He said he had been living carelessly for many years, following the circus, where he saw nothing but wickedness, but had now become concerned about his soul. He wished me to come and see him at his business, (he keeps now a clothing-store,) and desired a Bible. I went with the Bible to see him, and instructed him in the plan of salvation. Before I left the store, he asked to come to my room every Sunday afternoon, at three o'clock, to be instructed. He is a very intelligent young man.

Two other young Israelites, one from Baden and another a Swiss, promised to come to my room on the Lord's-day for Biblical instruction, and to receive each a Bible with Testament.

One Israelite has been several times at my room during the month of October. I instructed him from the Hebrew Scriptures, proving to him from Moses, the Psalms, and the Prophets, that Jesus was the Christ. I have likewise been at his house and imparted instruction in his family, his wife being well disposed to the doctrines of the Messiah. They have a Bible and Testament, and read it.

One Israelite in — street, whom I approached, was sunk into the un-

belief of the German rationalists. We discussed the subject for some time. There were two Israelites who refused tracts from me.

I have distributed 310 pages of tracts, two English Bibles and Testaments, and one German prayer-book.

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## SYRACUSE.

MR. NEWMAN'S JOURNAL.

TAKING a retrospect of my missionary labors since I wrote last, I see much to encourage me in the work in which I am engaged. Blessed be God, that during the last two months I had many opportunities for preaching the gospel to the lost sheep of the house of Israel. During this time, I distributed eight Hebrew, seven German, and six English Bibles, and 300 pages of tracts.

Another encouragement I derive from seeing that the interest felt in our cause is daily increasing among the Christians in the neighborhood; and I have reason to hope that a great many more will soon come forward and join us.

"But," some of our friends may say, "tell us something about your operations and success." To such I would reply: Beware of forming a wrong estimate. Look first at the obstructions with which a missionary meets: mountains of prejudices, the accumulation of ages, he has to level; valleys of ignorance, that for centuries had impeded the Jews' way to Christ, he has to fill up. He must literally "take up the stumbling-block out of the way of my people." Isa. vii. 14.

The dedication of the new Synagogue took place on Friday, September 19, not to the God of Moses and the Prophets, as Dr. Raphall maintained, but, alas! to the God of the Talmud.

Perhaps some of our readers would like to know how the ceremonies were conducted. I give you a sketch of it.

The consecration sermons were preached by Dr. Raphall in English, and by Dr. Elsner in the German. I do not pretend to give a good sketch of the sermons; but so much I do say: "O my people, they who lead thee cause thee to err." The centre of Israel's hope; of David, all the Desire and Consolation; the Messiah, the sum and substance of revelation, was not *once* mentioned! Yea, he went so far as to affirm, that the points of the law are all practical. All practical! Indeed! Why, then, make the following confession?

ובעת ובעונה הזאת גלו וזחע לפניך כבודך שאין לנו כימים הראשונים: לא כהן גדול לה קריב קובץ ולא מזבח להעלות עליז עולה וכליל: וכו':

"And now at this time it is manifest and known in thy presence before thy glorious throne that it is not with us as in former days. We have no high priest to offer sacrifice; no altar to offer upon it burnt-offerings; Aaron and his sons blessing the people, and none of others who served in thy temple."

Dr. Raphall said: "How amiable are thy tabernacles!" Such were the words of the Psalmist on an occasion like this. This is a moment important, solemn, and joyous: a small remnant of Israel consecrating this sanctuary in a distant portion of the world. It is in the temple that God hath promised to meet with us and dwell with us. There alone has God dwelt by his visible presence. The first command to the Israelites was, 'Build for me a tabernacle, and I will be in the midst.' The points of law are all practical. Religion is the perfection of our reason. *We must remember that we are the chosen of God, for the diffusion of true light.*"

True as this point is, that the sons of Abraham were chosen for the diffusion of the *true light*, yet Dr. Raphall ought to know that the world has very little cause to be grateful to the *rabbinical* sons of Abraham; for if it had been in their power, they would have prevented the first herald of redeeming love from going and diffusing this "true light," and proclaiming salvation to a fallen world. Do not the Talmudical Jews teach that "A Gentile who employs himself in the study of the law is guilty of death?" How then is the Christian world indebted to the rabbinical Jews?

"Amid all temptations, surrounded by a variety of sects and pretended theologians, the Israelite must cling to his own views, his own religion, drawn from the scroll of the Holy Law, which was dictated by God himself."

Dr. Elsner was more consistent in his sermon. He told them plainly that the Synagogue will avail them nothing, unless they *return* to the Lord, to lead a holy life. "The history of Israel's prosperity," said the eloquent preacher, "is the history of his holiness. So long as the nation walked in the ways of the Lord, and realized that commandment, 'Ye shall be holy, for I am holy,' the Lord dwelt *visibly* among them; but no sooner did they forsake his laws, [and I would add, rejected the Lord of glory,] than the Lord turned from us. The present state of Israel is to be attributed to nothing else but to their disobedience," &c., &c. "Seek ye therefore to walk before the Lord, and the Redeemer shall come to Zion. Amen."

As the Day of Atonement approached, I was repeatedly asked by my brethren to give my explanation on this to them most important subject, when the thought came powerfully upon my mind to give them a lecture; feeling convinced from my heart that there is atonement and salvation in none other, and that there is no other name given under heaven among men whereby we can be saved, except the name of the Messiah, which is none other than Jesus of Nazareth, whom our fathers in their unbelief rejected. I accordingly told them that I should take up the subject on October 5, (being the eve of the Day of Atonement.) Twenty-six of my Jewish brethren, including the most respectable part of the community, were present. I took for my text Lev. xvi. 30; and proved to them—

I. That the great end and aim of the Law and the Prophets is the Messiah; and,

II. That our Jesus is that Messiah.

During the whole discourse they paid the greatest attention, and appeared to be greatly moved. May God in His great mercy hasten the day when the house of Jacob shall present the aspect of an earnest, penitent, and believing nation! For "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask their way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten." Jer. l. 4, 5.

*October 6th.*—A day of deep humiliation and contrition, and of prayer to God for Israel, that they might be saved. This day, being, as it is commonly called, the Day of Atonement, with the greatest sincerity and fervency of devotion, accompanied by fasting, and with the most earnest feelings, doth Israel throughout the whole world turn their hearts towards Jerusalem, confessing their sins and praying for mercy at the hands of Jehovah. Our Christian brethren know very little what hold this day has of a Jewish mind. Thousands of them, (Israel,) who think but little during the whole year of the law and the Synagogue, are now at this time to be found there, and like the publican of old, striking upon their breasts and crying, "Have mercy upon me, miserable sinner!" Fear and awe are pervading the

minds of most of our brethren. Most of our Jewish brethren believe it to be like an assize-day—a day on which all the children of men are judged. On ראש השנה (New Year, 28th of September last,) they considered it to commence, and said in the prayer: “This day causeth (במשפט) היום עמיד במשפט) all the creatures of the universe to stand in judgment,” &c., &c. The fates of all the children of men are considered to be determined in this day. In order to give our Christian brethren an accurate knowledge of the Jewish ideas of the fearful importance of this day, we will transcribe one of the very numerous prayers repeated on this day:—

ונתנה | תוקף | קרשת היום , כי הוא נדרא ואיום , ובו חנשא מלכותך ויכון בחסד כסאך ,  
והשב עליו באמת אמת כי אתה הוא רין ומוכיח וידע זער וכותב ומוחם וכופר ומונה ,  
והזכור כל הנשכחות וכו :

“We will declare the mighty holiness of this day, for it is tremendous and awful; on which thy kingdom is exalted and thy throne established in grace, whereupon thou art seated in truth. It is true, thou art Judge and Determiner, and knowest all, and art witness, writer, sigillator, recorder, and teller; thou rememberest all things forgotten, and dost open the books of records, so that it may be read of itself; every man's signature is in it. The great trumpet is blown, and a still small voice (*of trembling*) is heard, and the angels shudder; fear and trembling seize them. ‘Ha!’ they say, ‘it is the Day of Judgment;’ for even they are not faultless before thee in judgment. All who are about to enter into the world (that is, during the year) now pass before thee as a herd of sheep; as the shepherd numbereth his flock, and passeth them under his crook, so dost thou cause to pass, number, appoint, and visit every living soul, fixing the limitation of all creatures, and prescribing their destiny. On the first day of the year it is inscribed, and on the past day of Atonement it is sealed and determined how many shall pass by, and how many be born; who shall live and who die; who shall finish his allotted time and who shall not; who is to perish by fire, and who by water; who by the sword, and who by wild beasts; who by hunger, or who by thirst; who by earthquake and who by plague; who by strangling, or who by lapidation; who shall be at rest and who wandering; who to remain tranquil and who to be disturbed; who shall reap enjoyment and who shall be painfully afflicted; who grow rich, and who become poor; who shall be cast down, and who shall be exalted.”

Can we wonder that a certain fear and awe pervades the minds of most of our brethren? Oh that it were directed to the truth! O my people, how long will you grope in darkness as to spiritual things? How long will you hold fast the shade of the shadow for the substance? We are not in any way warranted in the Scriptures to believe that Day of Atonement was intended for the day of judgment. Lord! hasten the day when Israel may look to the Atonement “whom they have pierced,” and cause them to go to the fountain which has been opened for sin and uncleanness, (Zech. xiii. 1;) and may Israel at last resign soul, body and spirit into the hands of the Saviour who is alone our Atonement and High Priest! Amen.

7th.—Had conversation with many of my brethren. Conversed on various Biblical subjects, and expounded Isa. ix. 6: “Unto us a child is born; unto us a son is given,” &c. Quoted the Chaldec paraphrase in support of my interpretation: “Messias, who will increase peace unto us.” To which interpretation Mr. — observed, that the text cannot be applied to Jesus of Nazareth; for how can he be “Mighty God,” when he was crucified? And in this way they went on arguing at length.

*Myself.*—Jesus the Nazarene, (as you call him,) as the Mighty God, could doubtless have prevented his crucifixion, but he came into this world to offer himself as a sacrifice, to atone for the sins of the whole world; and this was the very reason why the Mighty God became an Infant of Days,

and took upon himself the nature of a man in order to die for our sins, that the promises might be fulfilled.

My conversation appeared to have made a favorable impression upon many of my brethren, for the disputant was ridiculed by several of them for being so presumptuous as to think that the missionary should be unable to reply to him. Mr. — himself said he never heard Christianity expounded in such a manner.

8th.—Left Syracuse for Rochester. Carried with me the conviction that the Lord has to a certain extent blessed my feeble efforts. O Lord, prosper thou thine own work!

Rochester contains from forty to fifty families. They have a small Synagogue, but, alas! appear to be more prejudiced than the brethren in Syracuse.

11th.—Met with two brethren; they said they had seen me at Syracuse, and quoted a few passages of Scripture I expounded to them. I reminded them of the things which they had heard, and enforced the same by fresh arguments.

16th.—Called on several Jews in their stores. At first they welcomed me, (I suppose they thought I came on mercantile business;) but when I began to speak to them of the precious pearl we must buy, they rather felt very busy; except in two places, where there were several of them, and they listened attentively to what I said.

18th.—Miss — called on me, (or rather at my landlady's;) she expressed a strong desire to see me. Spoke concerning the everlasting covenant of the Messiah, the Redeemer. She invited me to call on her family.

Oct. 20th to Nov. 3d.—Went among the Jews and spoke to them about the Word of Life. During the three weeks I distributed four Bibles and 200 pages of tracts.

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## NEW-YORK MISSION.

### MR. WEISSEL'S REPORT.

"He shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit."—ISAIAH XXVII. 6.

In the work of missions among the nations, that of Israel may well appear as among the most difficult. It requires, as well from the laborers as from those who take an interest in it, much patience and perseverance to continue the work without fainting. The difficulty arises not so much from the state of the mission itself as from our own hearts. Is it not the case with us as with Thomas, the disciple of Jesus, when he said, "Except I shall see . . . I will not believe." John xx. 25. And the words of our Saviour, "Blessed are they that have not seen, and yet have believed," (John xx. 29,) are not those which the human heart desires, since it is directed to the simple Word of God and its promises, and there faith alone finds sufficiency. Let the friends of Israel, therefore, derive their chief interest from the promises of God, such as are found in Isaiah lv. 8, 12: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For my thoughts are not your thoughts, neither are my ways your ways. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." If we do not so, it is not to be wondered that we are discouraged, and the words of the apostle are written in

vain: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58.

In order that Israel should take root, the seed is first to be sown, and this is constantly done now. I was enabled by the grace of God to visit over one hundred and fifty families since my last statement, to distribute four Bibles and 1600 pages of tracts. There are, as usual, things which are encouraging as well as discouraging to be stated. Among the encouraging, I would say that I was privileged to prepare two Jewesses for baptism. They both received instruction from me almost daily, during six months, and at last made a public profession in St. Maria's church in —, then under the care of the Rev. Mr. Held, of New-York. Among various things which rejoiced me, I wish to state this: In explaining to them the ninth commandment, I told them that to deny our belief in Christ for fear of men, is to bear false witness. That this was not without a blessing, I soon found out; for, calling upon them one day, Mrs. — told her husband that she was treated very disagreeably by her friend, Mrs. —. "I was," she said, "there, and told her that I intended to be baptized; whereupon, she became very angry, cursed, threatened, and refused all further friendship with me." While relating the fact of her being abused by her friend to her husband, there came in two men, both Jews. It was a festival-day, and I seized the opportunity to speak with them about it, and this brought us to the Word of God. They were both very friendly with me; and though they made many objections, yet evidently, after a while, they had nothing more to reply. Our conversation lasted about two hours. Having finished it, Mrs. — said to one of them, "I am glad, Sir, that you have spoken yourself with Mr. Weissel; you have heard the truth, through which I was brought to this faith. I have seen your wife to-day, and told her of my convictions, whereupon she became very much incensed against me. Tell her, if you please, that I harbor no ill feelings towards her. I pardon her all; but I am sorry for her, for I am convinced that if she would read in the Bible, she would also believe." This man, who had come to lead both of these converts astray from the truth, had to hear it for himself. When leaving, he shook hands twice with me, and manifested his pleasure at having spoken with me. I then inquired from Mrs. — why she went to the other lady to tell her that she intended to be baptized, since we are not called upon to go to others and tell them of our convictions; to the which she replied as follows: "More than a week ago, you explained to us the ninth commandment, and told us that to deny our belief in Christ for fear of men is also to give false witness. The day following, this lady came to me and said, 'Think what I have heard, and how there are wicked people in the world; they say that you have been baptized.' Upon this, a man came in to speak with my husband, and I could not reply to her, since she had to leave. This began to trouble me, since I thought I had borne false witness. I therefore resolved to go to her and tell her frankly the truth." And so I could speak of other things which led me to believe that they were in real earnest, both of them. Having received instruction in the saving truths, and speaking with me frequently about baptism, I had no further doubt to have it administered to them. Some time before its administration, they were examined in the presence of two pastors and three elders, and that to their satisfaction.

Before entering upon the smaller questions, the great question was put to them: "Why do you wish to make a public profession of your faith in Christ?" Answer: "Because, as sinners, we are without faith in the Lord Jesus Christ."

The following Sunday, they were received into the bosom of the church, as mentioned above.

Another incident. Mr. —, whom I had visited for a long time, and of



whom I have already spoken in my former report, came to me on the Day of Atonement, (the great fast-day of the Jews,) and said to me: "I shall remain no longer in the Jewish religion. I prepared food for my children, which is much forbidden on that day. At the request of my wife that I should not do so, I answered her, 'I do not mean to keep this day, for you know that I have an atoning sacrifice, and I am determined to stop there;'" implying, I suppose, that he does not rest upon fasting, praying, and a strict observance of the Day of Atonement for his acceptance with God, as many others would do, but that the Lord Jesus Christ himself, the great atoning sacrifice, is the ground of his acceptance with God. "She urged me very much to go into the Synagogue. 'I have nothing to do there,' was my reply; 'you could easier induce me to throw myself into the water than to go there.'" He remained for a long time with me, and I tried to strengthen his heart by the Word of God. He spoke to me with such emotion that I myself was seized by it.

Another Jew told me, "I cannot continue any longer so, but my wife has threatened me, that, as soon as she hears that I have become a Christian, she will throw herself into the water." May God change her heart, and she also receive Jesus as her only Saviour!

A third one said, "I believe, but I think I can be saved without a public profession."

A fourth one said, "I am nearer my object. I know more of Christianity and recognize the truth better than I did three months ago."

These are encouraging facts; but let no man think that there is nothing of a discouraging nature, as might too easily be expected. Yes, there are such, as, for instance, the case of which I am going to speak now. Miss —, where I had repeatedly called, and where the Word apparently found a proper access, wished me to give her instruction in the Christian faith, which thing I was enabled to do by the space of three months. Although her heart was hard, and she seemed to think too much of herself, I still thought that by the grace of God's Spirit and the efficacy of his Word, she would yet come to the cross as a poor sinner. But soon after this, her sister became sick, and she went there to attend to her. I have, since that, seen her sometimes, and although she cannot hide the arrow of conviction, she still says that she would wait for a more convenient season, when she has not so much to do with temporal affairs; and there she remains, in spite of all that I have told her.

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